and jumps up in joy that he is under a topless sky, so do we
give up the quest of "the intellect and restored to the balance
of faith, spring forth in the joy of adoration that we are
under an indescribable God. Though we cannot grasp
Him -with our intellect in His upward ascent, we look below
and see Him everywhere in the vast world around us.
He is in that ceaseless flow of life and love, that crystal
brook springing in the heart of mother earth, like a child
leaping from descent to descent, never resting, never halting,
ever smiling, ever babbling. He is in the serene solitudes
of mountain and forest ever redolent with music, ever fra-
grant with aroma, with no human foot ever reaching them,
no human eye ever bent on them, yet so lavish with the
wealth of beauty and joy. He is in that vast main, ever
smiling and laughing, ever leaping and singing, so jubilant
at the crest, yet so calm in the interior depths within depths*
He is both *Saguna* and *Nirguna,* Immanent and
Transcendent, Personal, and Impersonal, as embodied in the
various objects of the world, and as beyond these objects.
The primary qualities of the objective world, the funda-
mental elements of which all objects are so

many mixtures,
are, according 'to our philosophers,
sattvam, the principle
of manifested intelligence, *rajas,* the
principle of attraction^
and *tamas,* the principle of darkness *(i.e.,*
materiality, inertia).
, These are the three *gunas,* qualities, into
which our philosophy
resolves everything objective. Now, God
being the only
Reality in the universe, the All-in-all, the
gunas must be
contemplated as nothing but forms in
which He manifests
Himself. As manifesting Himself in these
forms. God
is *saguna,* with the *gunas, i.e.,* qualified,
differentiated,
embodied in a sense, immanent in Nature.
But the Reality
that manifests itself in these various forms,
shows, by this
very fact of manifestation, that it has an
inner, independent
nature apart from its modifications. The
modifications come
and go, but the Reality persists and brings
out fresh pheno"